

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 70, Vol. 3, 2021

"Defeating Tyranny in the Realm of Thought"

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Guru Hoax History Special

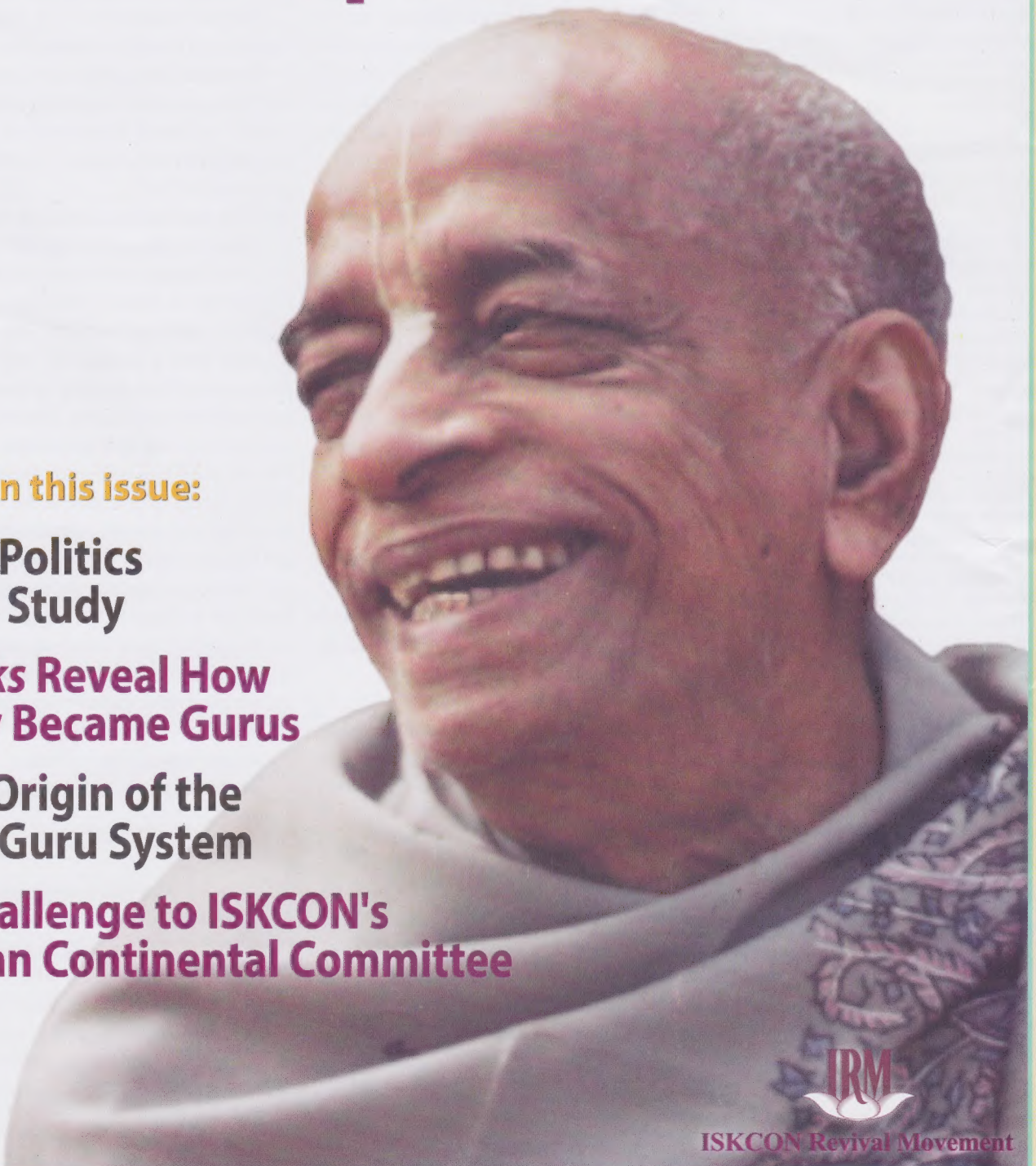
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**GBC Politics
Case Study**

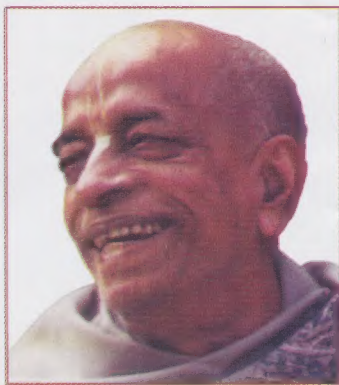
**Rtviks Reveal How
They Became Gurus**

**The Origin of the
GBC Guru System**

**A Challenge to ISKCON's
Indian Continental Committee**



ISKCON Revival Movement



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Published quarterly

Founded under the inspiration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Knowledge v. Ignorance

Welcome to Issue 70 of *Back To Prabhupāda* (*BTP*).

What distinguishes the IRM is the fact that it uses an evidence-based approach – the Prabhupāda-Only Paradigm (POP) – rather than one based on ignorance, speculation and fabrication – the Prabhupāda-Free Paradigm (PFP). The GBC Strategic Planning Team (SPT) is a body which was set up specifically to help guide ISKCON's leadership. The chairperson of this team, **Gopal Bhatta Dāsa** ("GBD"), was asked in an interview conducted on 20/6/21 whether Śrīla Prabhupāda should still be the *dikṣā* guru of ISKCON. GBD replied:

"I haven't bothered to study in depth, and I'll tell you why I haven't bothered – it's all nonsense. So, you know, it's kind of like, why bother studying it"

So, he admits that he is largely **ignorant** on the issue, as it is 'not worth studying'. This itself is shocking, since if he is responsible for helping to establish a bona fide ISKCON leadership, he should at least be **fully informed** regarding who should be the guru of ISKCON! However, what is even more shocking is that despite boasting about this ignorance, GBD also states that he is still certain that Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru is "nonsense". He explains his **ignorant certainty** as follows:

"I don't have any question in my mind or doubt, you know, Śrīla Prabhupāda is not wishing us to follow the Jesus Christ Syndrome of, you know, everybody is initiated by Jesus Christ, plain and simple."

Thus, GBD claims he knows for a fact that Śrīla Prabhupāda did not want us to consider him having a position in ISKCON like Jesus Christ has in Christianity. However, let us see if GBD's ignorant speculation is indeed supported by the facts.

1) Śrīla Prabhupāda recommended that we follow the example of the Christians following Jesus:

"So you have to follow one great personality, ācārya. [...] like Christians, they follow Christ, ācārya. [...] That is good."

(Room Conversation, 20/5/75, emphasis added)

And, therefore, Śrīla Prabhupāda similarly established that in ISKCON we must follow him as that one *Ācārya*. He did this by designating himself to always

be ISKCON's sole *Ācārya* via being its Founder-*Ācārya*, which means Founder and *Ācārya* of ISKCON.

2) In our book, *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document*, we have quoted verbatim the statements of Śrīla Prabhupāda and the GBC, which show that, as this sole "*Ācārya*" of ISKCON, Śrīla Prabhupāda is also its sole *dikṣā* guru.

3) In addition, GBD accepts the teaching of deceased ISKCON leader **HH Bhakti Charu Swami** ("BCS") about Śrīla Prabhupāda's position, stating about BCS that:

"greatly missing him because he was the strongest proponent of Śrīla Prabhupāda is the pre-eminent guru" (GBD during interview dated 18/11/20)

And BCS explained *how* Śrīla Prabhupāda is to be respected as the "pre-eminent guru":

"Therefore, when people ask 'what do you mean by Śrīla Prabhupāda's having the position of Founder-Ācārya', my reply is, 'What Jesus is to Christianity and what Muhammed is to Islam, Śrīla Prabhupāda should be that to ISKCON'"

(BCS, Day 3, LA Seminar, published, 11/6/00)

Therefore, GBD must accept BCS's statement that Śrīla Prabhupāda's position in ISKCON must be the same as that of Jesus in Christianity.

4) So, this is the problem with arriving at conclusions from a position of self-admitted ignorance – you end up reaching ignorant, false and self-contradictory conclusions. Whereas, if one takes the path of study and knowledge, which the IRM follows, then one will reach *knowledgeable*, rather than ignorant, conclusions. We therefore recommend that GBD actually educate himself on this subject by studying Śrīla Prabhupāda's teachings, just as we have done. Especially since, as the chairman of a body that is supposed to be guiding ISKCON's leadership, he needs to be knowledgeable, rather than ignorant, otherwise it will be a case of the "blind leading the blind" which Śrīla Prabhupāda condemned.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

GBC Politics Case Study

In the last issue (back page), we reported that ISKCON's North American Leadership Council ("NAC") had stated that one of their "good as God" GBC voted-in *dikṣā* gurus, **HH Lokanāth Swami ("LOK")**, had engaged in "an incident of sexual abuse of a minor that occurred in the Eastern United States in 1990" (NAC statement, 8/5/21).

We will see that the GBC's handling of this incident acts as a case study to illustrate how the GBC operates. All emphases added.

Let us close it

The above statement from the NAC added that in regards to this incident:

"the international GBC body made a good faith effort at the time to investigate and respond to this case of child sexual abuse and placed some restrictions and mandates in place over his [LOK's] activities."

These "restrictions" involved a suspension from initiating whilst this investigation, which began in 1993, was going on. By 1996, the GBC concluded that, despite such behaviour, LOK should still be allowed to continue operating as a "good as God" *dikṣā* guru, since they viewed the incident as being "accidental" rather than "sexual abuse"*. Thus, they considered that the incident had been fully and properly dealt with, and the matter was closed.

We will have to open it

The situation officially remained as just described for 25 years. However, the same 8/5/21 NAC statement admitted there had suddenly been "a great deal of recent discussion on the Internet and social media" regarding this "incident of sexual abuse of a minor". And that the GBC suddenly decided to act:

"The NAC requested that the Lokanath Swami case be turned over to the International Child Protection Office [ICPO] [...] The GBC EC has agreed and the case has been turned over to the ICPO."

The ICPO had been in existence since 1998, yet the GBC had never handed the case over to them until now. And, 4 days later, the GBC took further action by suspending LOK from initiating anywhere in the world.*

We would have kept it closed

Thus, as noted:

a) The GBC had not taken any public action regarding this incident for 25 years.

b) The GBC had not referred the case to the

ICPO for 23 years.

And, hence, the action appears to have been prompted only by the recent social media campaign mentioned by the NAC statement, as the statement then also went on to describe the ICPO action being taken. It means that, had it not been for this recent social media campaign, there is no reason to presume that the GBC would ever have acted, and the matter would have remained officially closed, as it has for the last 25 years, permanently!

Let us try to close it again

However, within days of the GBC deciding to act, ISKCON's Indian Continental Committee ("ICC"), which consists of ISKCON India's leaders, issued a resolution expressing their "full support to Lokanath Swami" and demanding that "the GBC reverse their unfair decisions", one of which was opening an investigation into LOK again (**ICC resolution published 14/5/21**). Consequently, on 21/7/21, the GBC Executive Committee announced a capitulation:

"there is heated debate whether or not the Lokanath Swami's case should go to the Child Protection Office [...] The GBC decided that a skilled and experienced Panel must first clarify the broader issues involved [...] and then recommend what the next step will be. [...] ISKCON India leadership has also been invited to nominate two devotees for inclusion in the panel."

Thus, having just turned over the case to the ICPO after 23 years, the GBC took the case back from the ICPO following the ICC's complaint. It has instead formed a "panel" that will recommend to the GBC what should happen next, if anything, after which the GBC can still decide to reject this recommendation and take another, or no, course of action!

Hence, the GBC has already been bounced into reversing its position twice due to outside pressure, and what action it will take next will no doubt depend on whoever manages to bring the most pressure to bear!

Not a *dikṣā* guru

In 2010, referring to the incident, LOK signed a letter admitting that he "sexually abused her" and "touched her private part"*. A leading defender of LOK on the ICC, **Basu Ghosh Dāsa ("BGD")**, alleges that LOK only signed this letter because "men on the GBC compelled him to sign" (28/8/21)*. If BGD's allegation is true, then it means that:

a) LOK will sign any untruthful nonsense



GBC follows politics rather than Śrīla Prabhupāda

he is told to sign.

b) In asking LOK to sign the letter, the GBC however appear to believe that LOK did engage in sexual abuse, and indeed the GBC has not opposed the NAC stating this.

If BGD's allegation is not true, then it means that LOK agrees he engaged in sexual abuse of a minor. Thus, LOK is either a liar or a sexual abuser – neither of which is a qualification taught by Śrīla Prabhupāda for being the "good as God" *dikṣā* guru LOK claims to be.

Guru hoax parallel

This affair started with the GBC deciding that LOK's behaviour still meant he was a "good as God" *dikṣā* guru. And the GBC's conduct since then, as documented above, has simply been flip-flopping based on political considerations. There is a parallel here with the GBC's flip-flopping involving the guru hoax (see the articles on pages 6-7, 13, 14 and 15):

a) The GBC first claimed that the *dikṣā* gurus in ISKCON had been appointed by Śrīla Prabhupāda (see GBC Resolution 16, 19/3/78).

b) Then, due to pressure from others who wanted to become *dikṣā* gurus, the GBC admitted that the original appointed *dikṣā* guru system was false and instead invented a voting *dikṣā* guru system, whereby anyone who got a majority vote approval could become a *dikṣā* guru (see 'An Apology', *Back To Godhead* #25-01, 1991, and GBC Resolution 3, 30/3/86).

Conclusion

This affair is just a reminder of how, whether it is the guru hoax or any other matter, the GBC operates based on politics rather than Śrīla Prabhupāda's orders.

*To read the documents these statements are based on, please visit:

www.iskconirm.com/lok

A Challenge to the ICC

As mentioned in the previous article, **Basu Ghosh Dāsa ("BGD")** is a person who has taken the lead on behalf of the ICC (Indian Continental Committee, a body that represents ISKCON India), in fighting for the closure of the GBC's case against **HH Lokanāth Swami ("LOK")**. As well as being a leading member of the ICC, BGD is also the Vice Chairman of the ISKCON Bureau, which is the legal entity that controls all of ISKCON India. On 9/7/21, the ICC held a meeting, at which BGD referred to the July 9th, 1977 directive, in which Śrīla Prabhupāda authorised *rtviks* to initiate on his behalf, and BGD claimed:

"there's just one letter, which those old timers, you know, like us, Prabhupāda disciples, we know that was because Prabhupāda was ill, and he couldn't give initiations"

BGD is therefore claiming that due to being a "Prabhupāda disciple", he knows that the July 9th, 1977 directive was issued only because, due to illness, Śrīla Prabhupāda "couldn't give initiations". (The directive was not "just one letter", as in written to one person, but well over a hundred letters, as it was sent to every GBC and temple president in the movement). All emphases added below.

What directive states

1) There is no mention anywhere in the directive that it was being issued because Śrīla Prabhupāda "couldn't give initiations".

2) Rather, the directive was issued:

"for the purpose of performing initiations, both first initiation and second initiation" with those initiated becoming: "**disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupād**".

3) The directive also states:

"After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before."

a) Thus, the previous system of **someone else** conducting the initiation ceremony was supposed to be continued in the same way. Hence, Śrīla Prabhupāda did not introduce the directive because he was supposedly unable to perform the initiation ceremony and thus was now setting up a new substitute system for someone else to perform it.

b) Therefore, the fact that Śrīla Prabhupāda's illness could have prevented him from physically conducting initiation ceremonies

did not mean that Śrīla Prabhupāda "couldn't give initiations", nor was the directive written to address this situation.

Thus, the directive does not support BGD's allegation that it was written because Śrīla Prabhupāda "couldn't give initiations".

Śrīla Prabhupāda's rejection

In a July 7th, 1977 conversation, just 2 days before the July 9th, 1977 directive was issued, **HH Tamāla Kṛṣṇa Goswami ("TKG")** asked Śrīla Prabhupāda:

"the spiritual master takes on the... You know, he takes on the... He has to cleanse the disciple by... So we don't want that you should have to... **Your health is not so good**, so that should not be... That's why **we've been asking everybody to wait**. I just want to know if we should continue to wait some more time."

Śrīla Prabhupāda: "**No**, the senior *sannyāsīs*"

TKG specifically asks Śrīla Prabhupāda if, **due to this illness**, they should stop the process of Śrīla Prabhupāda accepting disciples. Śrīla Prabhupāda states, "**No**", adding that it should continue via the use of "senior *sannyāsīs*", who are the *rtviks* named in the July 9th, 1977 directive. The conversation continues:

TKG: "Some devotees are writing you now for second initiation, and I'm writing them to wait a while because you're not well. So can I continue to tell them that?"

Śrīla Prabhupāda: "They can do second initiation."

TKG: "By writing you."

Śrīla Prabhupāda: "No. These men."

Therefore, Śrīla Prabhupāda here is giving a double rejection:

1) He not only rejects the proposal that initiations should be stopped due to his ill health.

2) But he also rejects TKG's reasoning for such a stoppage—that the process of taking disciples would cause an additional burden on Śrīla Prabhupāda's health.

Thus, the claim that Śrīla Prabhupāda could not give initiations because of his health is **rejected** by Śrīla Prabhupāda, since he wanted to continue giving initiations **despite his health**.

BGD states opposite

Hence, from every possible angle, BGD's argument that the July 9th, 1977 directive was issued because Śrīla Prabhupāda "couldn't give initiations" is conclusively proven false



Śrīla Prabhupāda: His own words prove the statements of ICC leader false

by Śrīla Prabhupāda's own statements, orders and action, and BGD is actually claiming the exact opposite of what the directive states. Thus, the directive was actually written so that Śrīla Prabhupāda could *continue* to give initiations just as he was already doing, since other than giving a name and dictating a standard acceptance letter (which he could still do since he had not lost the power of speech), his involvement was in any case minimal. The only change now was that the initiations could continue without Śrīla Prabhupāda needing to be involved **at all**, and thus continue after Śrīla Prabhupāda physically departed.

BGD has a habit of claiming the exact opposite of what is stated in the July 9th, 1977 directive. For, as we documented in *BTP 65*, "Female *Dikṣā* Guru Confusion Continues", BGD claimed that "as per" the July 9th, 1977 directive, it was actually appointing "guru", though the directive states the opposite, that only *rtviks*, rather than gurus, were appointed, with those initiated being:

"disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupād, the above eleven senior devotees acting as His representative."

Conclusion

The directive and Śrīla Prabhupāda's statements prove that there is no aspect of Śrīla Prabhupāda's health which prevented him from giving initiations—whether performing initiation ceremonies, or actually accepting disciples. Thus, the directive was not written because Śrīla Prabhupāda couldn't give initiations due to being ill. Therefore, we ask if there are any honest persons in the ICC who are willing to read the July 9th, 1977 directive and Śrīla Prabhupāda's instructions for themselves, and are thus willing to accept that at least on this point, BGD has clearly made a false statement—despite his being a "Prabhupāda disciple".

A Challenge to the ICC - 2

In the last issue (in articles "The GBC and ISKCON India in Fight Over Course" and "Trying to Be More than the Ācārya"), we showed how a recent "Hermeneutics" course published by the GBC's *Sāstric* Advisory Council ("SAC") is not authorised by Śrīla Prabhupāda. We also noted that this course was strongly condemned by the **Indian Continental Committee ("ICC")** – which is an organisation that represents ISKCON India – for trying to undermine the authority of Śrīla Prabhupāda.

In the previous article, we noted the integral role **Basu Ghosh Dāsa ("BGD")** plays in representing ISKCON India. He has now promoted a paper, authored by others, titled "A Critique of the *Sāstric* Advisory Council's System of Hermeneutics", by posting a link to it on his social media account. However, this paper attacks the authority of Śrīla Prabhupāda even more than the SAC course did. All quotes in shaded boxes are taken from this paper. Emphases added.

Śrīla Prabhupāda not primary

As we explained in the previous issue, the SAC's course is devious because it puts forward some correct positions which it then later opposes. One correct position the course advocates (which it then opposes) is the following "overarching principle":

"Understanding tradition through Śrīla Prabhupāda, accepting Śrīla Prabhupāda as the representative and conveyer of the essence of the tradition and paramparā, in the most appropriate way for our understanding and application."

The BGD-circulated paper attacks this "overarching principle" by claiming that it wrongly elevates Śrīla Prabhupāda's teachings as being above all other evidences:

*"SAC's elevation of Śrīla Prabhupāda to the position of primary *pramāṇa* [evidence – Ed.] has no precedent in either *śāstra* or the Vedic tradition."*

Can't clear doubts

*"one can produce a statement from Śrīla Prabhupāda that supports almost any idea [...] it elevates the decision-maker's opinion above all other *pramāṇas*. [...] that Śrīla Prabhupāda is "the representative and conveyer of the essence of the tradition and paramparā" is justified, but only when no doubt has arisen as to what he meant."*

Thus, the paper claims:

1) Śrīla Prabhupāda's teachings are so

weird, wacky and contradictory that they can support "almost any idea".

2) Therefore, it is impossible for us to conclude what Śrīla Prabhupāda meant by relying only on his words, and thus the follower will be forced to just give his own "opinion".

3) Hence, we can only accept Śrīla Prabhupāda's teachings to understand the *paramparā* if there is already "no doubt" regarding them, as they alone cannot clear those doubts.

Causes disintegration

The paper goes on to state that relying on "Śrīla Prabhupāda as ISKCON's only source of spiritual knowledge":

"guarantees no resolution of important conflicts over Śrīla Prabhupāda's various statements. And this further perpetuates the gradual disintegration of ISKCON"

However, Śrīla Prabhupāda wanted that he be accepted as ISKCON's *supreme authority*:

"His Divine Grace A. C. Bhaktivedanta Swami Prabhupada [...] He is the supreme authority in all matters of the society."

(**Topmost Urgency, 22/7/74, approved by Śrīla Prabhupāda**)

And, therefore, we must accept his words as "supreme", which means above all other sources. Hence, by definition, they will always be the conduit *through* which we have to understand any other sources of knowledge.

Thus, the BGD-circulated paper is claiming that it is effectively Śrīla Prabhupāda who is responsible for perpetuating the disintegration of ISKCON, since he wanted us to accept his statements as supreme.

ICC needs to choose

This paper claims:

1) Śrīla Prabhupāda should not be the primary authority;

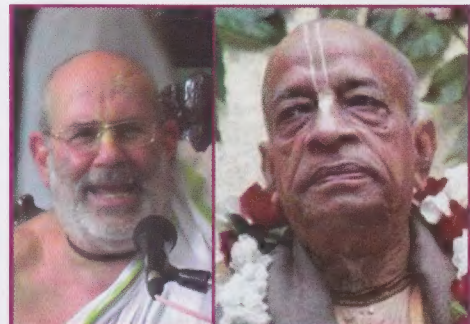
2) He cannot resolve our doubts;

3) He is effectively responsible for perpetuating the disintegration of his movement.

The ICC objected to the SAC course on the basis that it undermines the primacy of Śrīla Prabhupāda's teachings:

"the course is a smokescreen for teaching and encouraging interpretation of Śrīla Prabhupāda's purports [...] this is offensive to Śrīla Prabhupāda and unacceptable in the movement where Śrīla Prabhupāda's teachings are incontrovertible, being the guidance for the movement and the world for the next ten thousand years".

(**ICC statement published 17/5/21**)



Basu Ghosh (L) circulates paper that rejects Śrīla Prabhupāda as ISKCON's authority

However, as we have just shown, these points would apply even more to the BGD-circulated paper. Therefore, to be consistent, we assume that:

a) The ICC will sanction BGD for circulating this paper, and call on him to publicly condemn this paper instead of circulating it.

b) Otherwise, it would mean the ICC's objections to the SAC course were not sincere, but instead were themselves just a "smoke-screen" to have some reason to attack the GBC.

Conclusion

Many of the quotes from Śrīla Prabhupāda that we included in our rebuttal to the SAC course in the previous issue would also apply in rebutting the points made here by this BGD-circulated paper. Because, ultimately, it is just about whether we accept Śrīla Prabhupāda as our supreme authority, as he ordered – which this paper does not. Śrīla Prabhupāda also promises that he alone can answer all doubts:

"utilize your time for advancing in Krishna consciousness by reading our books [...] then all of your questions will be answered automatically"

(**Śrīla Prabhupāda Letter, 4/3/72**)

In addition, regardless of which source of authority and the number of such authorities one uses, one can still have doubts and disagreements without resolution and claim that these authorities support many different ideas. Thus, instead of disagreeing about one source of authority, Śrīla Prabhupāda, one will now just disagree regarding multiple other sources of authority. Indeed, this BGD-circulated paper itself is the best proof for this, since it disagrees with the SAC course in regards to how to interpret the very same non-Prabhupāda sources, such as the previous *ācāryas*, that the SAC course uses. Thus, just the very existence of this paper attacking the SAC course refutes its central anti-Prabhupāda thesis.

Rtviks Reveal How

ISKCON's guru hoax, ironically, was **born** from the *rtvik* system. Śrīla Prabhupāda appointed 11 *rtviks* on July 9th, 1977, but after Śrīla Prabhupāda physically departed, these same 11 *rtviks* were suddenly declared as actually being *dikṣā* guru successors to Śrīla Prabhupāda. These *rtvik-cum-dikṣā* gurus were then expanded wholesale via the GBC guru system we currently have in ISKCON.

1) However, if these 11 *rtviks* had **not** been authorised by Śrīla Prabhupāda to turn into *dikṣā* gurus, then it means the *rtviks* should have **remained** as *rtviks*, having not been ordered to give up this position by turning into *dikṣā* gurus. Which in turn means we would only have had *rtviks* and Śrīla Prabhupāda would have remained ISKCON's *dikṣā* guru.

2) Thus, then there would have been no basis to expand from the unauthorised 11 *rtvik-cum-dikṣā* gurus into the current GBC guru system. Hence, if the original *rtvik-cum-dikṣā* guru system is unauthorised, then so is the current GBC guru system by extension.

Therefore, without the much maligned *rtvik* system acting as the unauthorised springboard, we would never have even had the current guru system in ISKCON!

Out of these 11 *rtviks* who turned into *dikṣā* gurus, only 2 remain today as active *dikṣā* gurus taking disciples in ISKCON – **HH Hridayānanda Dāsa Goswami ("HD")** and **HH Jayapatākā Swami ("JPS")**. 8 of the others later stopped initiating disciples in ISKCON due to various illicit activities: Jayatīrtha, Rāmeśvara, Hansadutta, Bhagavān, Bhavānanda, Kīrtanānanda, Harikeśa and Satsvarūpa; whilst HH Tamāla Kṛṣṇa Goswami died in 2002. Now, in a series of ground-breaking interviews conducted by the GBC Strategic Planning Team on "GBC History", these 2 remaining founders of ISKCON's *dikṣā* guru program were asked to reveal the circumstances under which their *rtvik* transmogrification into *dikṣā* gurus suddenly came about. All quotes in shaded boxes are taken from interviews with these 2 original *rtviks*, held on 12/6/21, 17/7/21 and 7/8/21. Emphases added.

GBC, not Prabhupāda

HD: "When I came back from Māyāpur in 1978, right after the meeting, and I'm now, you know, officially, I didn't declare myself to be a guru, the GBC using their ultimate managing authority, authorized me to do that. [...] So, whatever you think Prabhupāda said, the GBC

had the authority given by Prabhupāda to continue normal Vedic culture."

1) HD does not even claim that Śrīla Prabhupāda authorised the *rtviks* he appointed to turn into *dikṣā* gurus. On the contrary, HD states that the issue of what "Prabhupāda said" is not even relevant, because the authority for these *rtviks* to turn into *dikṣā* gurus came from the GBC.

2) HD further claims that the GBC was authorised by Śrīla Prabhupāda as the "ultimate managing authority" to "continue normal Vedic culture". However, in the very first GBC resolution ever passed, it was stated that the GBC's managing power was restricted so that:

"The GBC accepts as its life and soul His [Śrīla Prabhupāda's] divine instructions"

"The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace and preserve and spread his Teachings to the world in their pure form."

(GBC Resolution 1, 1975)

Thus, unless "instructions" from Śrīla Prabhupāda exist which state –

a) the GBC are ordered to "continue normal Vedic culture";

b) **and** that "normal Vedic culture" means that "*rtviks*" automatically transmogrify into *dikṣā* gurus as soon as the spiritual master physically departs

– then the GBC had no authority from Śrīla Prabhupāda to turn the *rtviks* into *dikṣā* gurus. And a search of Śrīla Prabhupāda's instructions shows that the above instructions were never issued by Śrīla Prabhupāda.

In conclusion, the account of one of the *rtviks* of how he became a *dikṣā* guru confirms that he was **not** authorised by Śrīla Prabhupāda to change from a *rtvik* into a *dikṣā* guru, and thus should have remained a *rtvik*.

Emergency, not Prabhupāda

HD: "you're the guru for all of Latin America [...] there's a term in *sāstra* which is *apa dharma*, that means emergency *dharma*, crisis *dharma* [...] Meaning if it is an emergency, then you can do it, so when Prabhupāda left it was an emergency, and so therefore I had to step into a position"

HD claims that Śrīla Prabhupāda physically departing resulted in an "emergency" and, *therefore*, he had to act as a guru due to this "emergency" situation.

However, Śrīla Prabhupāda never ordered



HD: Reveals *rtviks* had no authority from Śrīla Prabhupāda to turn into *dikṣā* gurus.

that: "After I physically depart, if you think there is any kind of emergency, then you may stop acting as *rtviks* and instead transmogrify into *dikṣā* gurus to deal with the emergency".

Thus, this "emergency" reasoning has no relevance to being any sort of authority from Śrīla Prabhupāda to transmogrify from a *rtvik* into a *dikṣā* guru.

Gauḍīya Maṭha, not Prabhupāda

HD: "the leaders in Venezuela went to the Gauḍīya Maṭha and stole a whole country [...] there was this whole Gauḍīya Maṭha liberation movement in Latin America and every Latin American leader told me the whole thing, the same thing, same thing: if you don't start initiating immediately we're going to lose our movement here, that, you know, they're going to steal all our devotees"

HD explains that after Śrīla Prabhupāda's physical departure, ISKCON was under attack by the Gauḍīya Maṭha, who were trying to take over the movement in Latin America (HD's zone for which HD was the GBC at the time). And that in order to defend against this attack, for him to become *dikṣā* guru and start "initiating immediately" was necessary. One can argue that this was a "noble" motive for HD to act as a *dikṣā* guru, but it still underscores the fact that HD turning from *rtvik* into *dikṣā* guru was dictated by what he saw as an unavoidable external pressure – and not a prior *rtvik*-into-*dikṣā*-guru transmogrification order from Śrīla Prabhupāda.

Self-created problem

HD: "The Gauḍīya Maṭha very quickly took advantage of Prabhupāda's passing [...] the main argument of the Gauḍīya Maṭha in trying to destroy ISKCON or steal ISKCON was that 'we have these senior people who have Indian bodies that have been in the movement so

They Became Gurus

much longer, you've got a bunch of neophyte gurus"

HD explains the basis of the Gauḍīya Maṭha attack that he mentioned in the last section. However, by HD's own words, if the most senior and also most genuine guru possible, Śrīla Prabhupāda, had been kept as everyone's *dikṣā* guru, this Gauḍīya Maṭha attack would have been countered. Because, it was only due to the act of the *ṛtviks* deciding to replace Śrīla Prabhupāda as the *dikṣā* guru of ISKCON with "neophyte gurus", that the Gauḍīya Maṭha was able to launch an attack against such "neophyte gurus" in the first place!

Ignorance, not Prabhupāda

HD: "And people who weren't there at the time [...] who didn't have to struggle through this confusion of not knowing what to do, [...] back then it was very difficult to be wise when you have no experience and no information and you're just trying to keep ISKCON going [...] I had hundreds and hundreds and hundreds, if not thousands, of very needy devotees who were almost demanding that I play a certain role [...] it was my Godbrothers [...] who absolutely demanded that I start initiating immediately"

HD explains how he became a guru under the dual circumstances of:

- a) Not knowing what to do and having no information;
- b) Playing a role demanded by others.

But, again, this just emphasises that the process of turning from a *ṛtvik* into a *dikṣā* guru was not based on an order from Śrīla Prabhupāda asking HD to change his status from *ṛtvik* to *dikṣā* guru, but rather based on ignorance and force of circumstance.

Confusion, not Prabhupāda

JPS: "So, we had the situation where we had nearly 30 zones and only 11 gurus, so we became the zonal gurus. [...] because of a genuine confusion what we should do, we were all in uncharted waters [...] I thought this idea that the gurus are special and should appoint other gurus, and that would not be what Prabhupāda wanted, so like that there were different confusions."

JPS admits that, rather than arising from Śrīla Prabhupāda's orders, the guru system arose in confusion regarding what should be done as they tried to themselves construct a "zonal guru system".

Personal desire, not Prabhupāda

Another one of the 11 *ṛtviks*, **HH Tamāla Kṛṣṇa Goswami ("TKG")**, also confirmed that the *ṛtviks* became *dikṣā* gurus not because Śrīla Prabhupāda ordered them to turn from *ṛtviks* into *dikṣā* gurus, but because it was just something they decided to do due to **their own personal desire**:

"Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of *ṛtviks* as the appointment of gurus [...] Obviously, Śrīla Prabhupāda felt that of all the people, these people are particularly qualified. So it stands to reason that after Prabhupāda's departure, they would go on, if they so desired, to initiate."

(TKG, 3/12/80)

And HD also stated regarding changing from a *ṛtvik* into a *dikṣā* guru, that:

"you're 29 years old and you're suddenly thrown into a position like that"

Thus, this is clear proof that these were unauthorised self-made gurus, because one cannot suddenly become a *dikṣā* guru just due to one's **own desire** to become one:

"So Sanātana Gosvāmī is guru. Caitanya Mahāprabhu is authorizing him to become guru. This is paramparā system. Nobody can become guru all of a sudden. Self-made guru, that is not guru."

(Śrīla Prabhupāda Lecture, 11/7/76)

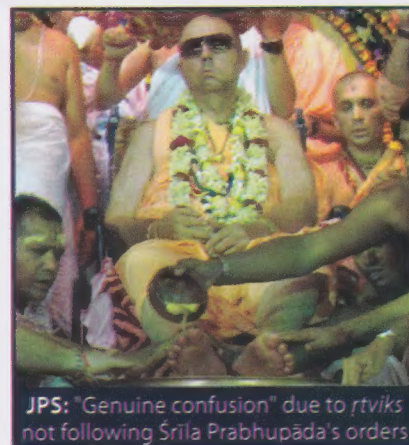
Unauthorised guru system

HD: "no one in his right mind would ever have taken a 29-year-old guy like me, eight years in the movement, and said [...] you're the guru for all of Latin America. Obviously, you wouldn't do that [...] nowadays, if you've only been in the movement eight years, you can hardly get a job as a bottle washer [...] everyone's worshipping and, you know, bowing down and treating you like a big guru, [...] of course it affects the mind. [...] Did I make mistakes? Of course, I was a young man with no experience"

Thus, HD admits that this "*ṛtvik*-cum-*dikṣā* guru" system led to a guru system whereby unqualified neophytes, who were unable to handle being gurus and who made mistakes, became *dikṣā* gurus. Indeed, HD states that he thought this guru system:

"is going to destroy Prabhupāda's movement."

However, Śrīla Prabhupāda never taught that a bona fide guru system is a:



Neophyte, unqualified, unable-to-handle-being-guru, mistake-ridden, system.

Śrīla Prabhupāda has never authorised such an unqualified guru system. Rather, Śrīla Prabhupāda only ever authorised a qualified bona fide guru system:

"One should approach a bona fide guru to inquire about the highest benefit of life. Such a guru [...] is freed from all material contamination"

(SB, 5.14.13, purport)

Thus, the *ṛtvik*-cum-unqualified-*dikṣā*-guru system that arose in ISKCON was never authorised by Śrīla Prabhupāda.

Conclusion

a) The *ṛtviks* have explained that they turned into *dikṣā* gurus due to a combination of reasons:

- 1) GBC appointment;
- 2) Emergency;
- 3) Gauḍīya Maṭha attack;
- 4) Ignorance;
- 5) Confusion;
- 6) Personal desire.

Therefore, since it was these reasons that caused the change, the reason was not due to having previously been ordered to do so by Śrīla Prabhupāda.

b) It has always been a fact that Śrīla Prabhupāda never ordered the *ṛtviks* to turn into *dikṣā* gurus. And now these same *ṛtviks* have 'unwittingly' confirmed that this was indeed the case!

c) Therefore, without such a *ṛtvik* to *dikṣā* guru transmogrification order from Śrīla Prabhupāda, the *ṛtviks* would have had to remain as *ṛtviks*, and thus Śrīla Prabhupāda would have remained as the *dikṣā* guru of ISKCON – just as he ordered. Which means no guru successor system could or would have ever been born in ISKCON.

BTP Interactive

70s memories

"Thanks for the *BTP* magazines which have been devoured with relish.

I agree with Kūrma Dāsa (not the chef) in Issue 68 about the lack of indignation to the (so-called) pandemic restrictions. Religious gatherings and singing have been banned. No *darshan*, no *prasādam* distribution, no *kirtan*. These are the life and soul of the followers of Lord Chaitanya, to counteract the influence of the agents of Kali-yuga, and give relief to the suffering people in general!

The ISKCON leaders are showing no fortitude and are rolling over to go along with it. In the early 70s in Sydney, I and many other devotees were arrested many times for chanting in the streets. Prabhupāda was very pleased with us for constantly performing *Samkirtan*, in spite of all difficulties.

Out of compassion, devotees all over the world should be getting together and performing *kirtan*, especially *Mahāmantra*, to help each other and the world. But the "celebrity preachers" and wealthy Swamis are silently hiding away in their luxury residences!

Your servant,"

- Dwaipayana Dāsa, New South Wales, Australia

"ISKCON France had wanted to have a remembrance festival in Paris, organized by Janananda Swami, who is a GBC voted-in guru, to commemorate the 50th anniversary of Śrīla Prabhupāda's first visit to France, in June 1971. Since I am his first French disciple initiated in France, in 1970, and was one of the very few devotees personally present at that visit who is still alive, I was asked to participate in this festival and provide pictures and memories. Here is what I replied:

**"avaiṣṇava-mukhodgīrṇam
pūtaṁ hari-kathāmṛtaṁ
śravaṇaṁ naiva kartavyam
sarpocchiṣṭaṁ yathā payaḥ**

One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous." One must be a bona fide* devotee, and then he can preach and impress devotional service upon his listeners."

(SB, 6.17.40)

*To be qualified as authentic, "bona fide devotee", one must faithfully follow the instructions of the Ācārya, which is not the case in the ISKCON (current) of which Śrīla Prabhu-

pāda is the Founder-Ācārya, *dikṣā*-guru and the only person worthy of this title.

I do not want to take part in a mock celebration tinged with hypocrisy."

- Ārādhana Dāsa, Paris, France

Who authorised Śrīla Prabhupāda?

"First of all, thank you for the great work you are doing, protecting Śrīla Prabhupāda's spiritual legacy. Śrīla Prabhupāda states:

"One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorised by his predecessor spiritual master. This is called *dikṣā-vidhana*."

(SB, 4.8.54, purport)

This quote alone disqualifies all the bogus gurus we are having in ISKCON.

Now, this is the question I have in mind: who authorised Śrīla Prabhupāda to be a spiritual master and give *dikṣā* to spiritual aspirants? Was it Bhaktisiddhānta Sarasvatī? If yes, any record of that? Or was it someone else?

It would be great having a clear answer to that, in order to have a strong argument against people who could argue that Śrīla Prabhupāda gave *dikṣā* without being officially authorised (and therefore would be on the same level of the present bogus gurus).

Thanking you in advance, receive my deepest and sincere salutations."

- Shanya Griesbach, Valencia, Spain

Editor replies:

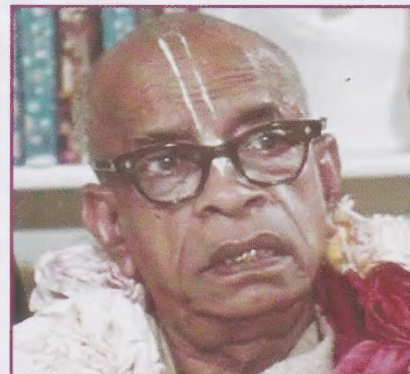
1) Firstly, this question can be answered in an axiomatic sense as follows:

a) If we accept Śrīla Prabhupāda is a bona fide guru, then he must already be properly authorised.

b) If he was not properly authorised, then he would not be a bona fide guru, and there would be no point in quoting him as you have done, or even having this discussion about ISKCON or anything else related to it, as we would only be discussing something that, in any case, is just an unauthorised concoction, having sprung from an unauthorised *dikṣā* guru. Thus, for any follower of Śrīla Prabhupāda or member of ISKCON, your question is irrelevant, as we all already accept, *a priori*, that Śrīla Prabhupāda is bona fide and thus authorised.

2) We can, however, note that Śrīla Prabhupāda does himself answer the question as follows:

Brahmānanda: "He's asking when did



Śrīla Prabhupāda: The only bona fide and authorised *dikṣā* guru of ISKCON

you become the spiritual leader of Kṛṣṇa consciousness?"

Śrīla Prabhupāda: "When my Guru Mahārāja ordered me. This is the *guru-param-parā*."

Indian man (1): "Did he just..."

Śrīla Prabhupāda: "Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru." [...]

Indian man (1): "When did he tell you to...?"

Śrīla Prabhupāda: "What is the business, when did he tell me? And why shall I disclose to you? It is so very insignificant thing that I have to explain to you?"

Indian man (1): "No, I am just curious to know when."

Śrīla Prabhupāda: "You should be curious within your limit. You should know that one can become guru when he is ordered by his guru. This much."

(Conversation, 28/10/75)

However, this does require that you accept that whatever Śrīla Prabhupāda states above is the truth. And if you did that, then you would *already* be in the position mentioned in point **1a)** of accepting Śrīla Prabhupāda as an authorised, bona fide guru, since you accept anything he states as automatically being authoritative, and hence the above answer would not even be necessary for you.

3) Thus, as far as ISKCON is concerned, in regards to successor *dikṣā* gurus to Śrīla Prabhupāda:

a) For ISKCON, Śrīla Prabhupāda is the supreme authority and Ācārya.

b) Therefore, anyone within ISKCON must be able to show proof directly from ISKCON's authority, Śrīla Prabhupāda, that they were authorised by him as a successor *dikṣā* guru.

4) Hence, in conclusion:

BTP Interactive (continued)

a) If one does not accept that Śrīla Prabhupāda is the *Ācārya*, and authorised, then it would mean that his GBC "successor" *dikṣā* gurus are in any case also automatically unauthorised, having been disciples of, and succeeded, an unauthorised imposter.

b) If, however, one accepts Śrīla Prabhupāda is the authorised *Ācārya* of ISKCON, then one must supply proof of having been authorised by him to succeed him as the *dikṣā* guru of ISKCON. And no one can.

So, either way, there is no authorised successor *dikṣā* guru to Śrīla Prabhupāda!

Fabricating authority

"Dear Krishnakant Prabhu,

Hare Krishna. Please accept my *prāṇāms*. All glories to Śrīla Prabhupāda.

One of our devotees has recently received a posting issued by Uttama Śloka Dāsa. You may wish to refute it and publish it on your site.

Hare Krishna,"

- Yaśodā-nandana Dāsa, Los Angeles, USA

Editor replies:

The posting referred to above is quoted below in shaded boxes, with our response interspersed.

"That July 9th letter was composed by Tamāl Kṛṣṇa and Śrīla Prabhupāda just signed it. He didn't write it. I know many *ritviks* fixate on the word 'henceforward' in that letter, saying that Śrīla Prabhupāda chose that word for a reason. No he did not. He never even wrote that letter."

1) Tamāla Kṛṣṇa Goswami ("TKG") was Śrīla Prabhupāda's secretary. One of the functions of this secretary was to communicate the orders of Śrīla Prabhupāda. Hence, TKG opens the July 9th, 1977 directive by simply communicating what Śrīla Prabhupāda had done:

"Śrīla Prabhupād indicated that soon He would [...] His Divine Grace has..."

The letter is then signed by:

"Your servant,

Tamāl Kṛṣṇa Goswami

Secretary to Śrīla Prabhupād"

And then Śrīla Prabhupāda countersigns the letter:

"Approved: A.C. Bhaktivedanta Swami"

This makes it clear that TKG was simply passing on Śrīla Prabhupāda's orders *in toto*, since Śrīla Prabhupāda specifically signs to approve of the contents of the letter.

2) The above facts are so obvious to any-

one who knows what the function of a secretary is, that even TKG himself agrees:

"These 11 persons were named by Śrīla Prabhupāda in the beginning of July, 1977, in Vrindaban in the back garden of his house. These names were dictated to me as I was serving as his Secretary, and he had me write a letter to all the GBC and Temple Presidents which he also signed as approved on the 9th of July, listing their names and defining their function."

(TKG Letter to Upananda Dāsa, 13/12/78, all emphases in Interactive added)

Hence, the fact that Śrīla Prabhupāda had his secretary issue this letter has no relevance to the authority of its contents, whatever they may be. Rather, every point made in the letter is approved by Śrīla Prabhupāda, and thus it has exactly the same effect as if Śrīla Prabhupāda had written the letter himself.

"Not one single TP or GBC in all of ISKCON thought or said that this letter meant that Śrīla Prabhupāda would continue to accept disciples after he passed away."

1) Even if this claim were true, it has no relevance since Śrīla Prabhupāda never introduced a new system of authority in ISKCON known as "what my disciples think" ("WDT").

2) The only system of authority in ISKCON is Śrīla Prabhupāda's documented orders.

"Every single devotee understood that this letter was just a temporary arrangement until Śrīla Prabhupāda's health was strong enough for him to continue accepting disciples directly."

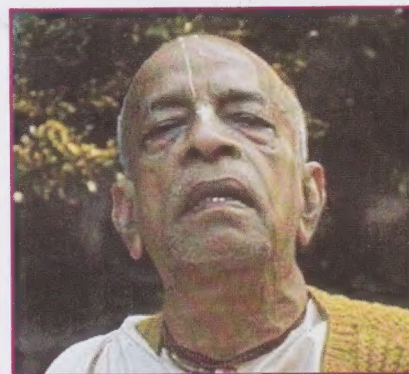
1) Again, even if this were true, this is invoking a new fabricated system of authority, invented by the author, known as WDT, as mentioned above. It has no relevance. The author makes appeals to WDT numerous times in his posting, and we have omitted all subsequent such appeals, as they are just as irrelevant, since WDT is not a valid system of authority taught by Śrīla Prabhupāda. However, not once does the author supply any statement from Śrīla Prabhupāda, the actual authority in ISKCON.

2) Therefore, the author would actually need to quote Śrīla Prabhupāda stating that:

a) This directive is just a temporary arrangement due to my health.

b) It will be terminated as soon as I am strong enough to continue accepting disciples directly.

Not only did Śrīla Prabhupāda not state this, but, as the article on page 4 proves, he actually stated the opposite.



Śrīla Prabhupāda: Never renounced his position as sole *Ācārya* and *dikṣā* guru

"And Śrīla Prabhupāda never said anything after that to indicate he would accept disciples after he left. Not one word."

There was no need for him to state this, since:

a) He had already established himself as the *Ācārya* and *dikṣā* guru of ISKCON as soon as he formed the Society in 1966.

b) He never taught that either:

i) He would have to give up being the *dikṣā* guru of ISKCON due to his physical departure;

ii) Or that he would give up being the *dikṣā* guru of ISKCON due to having appointed successor *dikṣā* gurus.

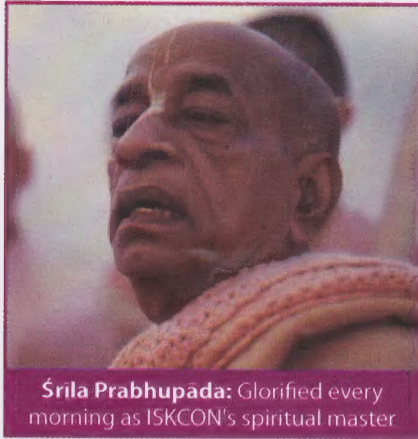
Thus, Śrīla Prabhupāda does not need to keep stating that he will continue to remain the *dikṣā* guru of ISKCON when he never stated he was going to renounce his position. It would be like demanding in 1975 that Śrīla Prabhupāda state that he would continue to be ISKCON's *Ācārya* and *dikṣā* guru in 1976. He did not need to do this since he never announced that he intended to step down in 1976—just as he never announced that he intended to step down as soon as he physically departed either—see above.

Thus, one first needs to prove that Śrīla Prabhupāda stated that he intended to renounce his position as ISKCON's *Ācārya* and *dikṣā* guru, before one can claim that he did this. And, if he did *not* do this, then it means he remained as ISKCON's *dikṣā* guru, and thus there was no need for him to continually state that, "Yes, I am still ISKCON's *dikṣā* guru".

"Śrīla Prabhupāda had made it clear dozens of times over the years that he wanted his disciples to become qualified to be genuine gurus to continue the lineage from him."

If it is indeed true that Śrīla Prabhupāda ordered his disciples to displace him as ISKCON's *dikṣā* guru, not just once, but "dozens of times", then I am sure it will be easy to provide

BTP Interactive (continued)



Srila Prabhupada: Glorified every morning as ISKCON's spiritual master

such references. But not even *one* is provided. Claims are not proof. Proof is proof.

"These are the facts of history and *śāstra* and the previous *ācāryas*. There is no *dikṣā* after a guru leaves his body. There is no support for that idea in *śāstra* or from the previous *ācāryas*."

1) Śrīla Prabhupāda never taught that there is "no *dikṣā* after a guru leaves his body". If he had, one would not need to try to bypass Śrīla Prabhupāda by appealing to history.

2) The very fact that one is forced to jump over Śrīla Prabhupāda and claim that the evidence supposedly lies elsewhere (even though it is not produced) is itself proof that one is teaching something not supported by Śrīla Prabhupāda, otherwise: *one would just quote Śrīla Prabhupāda – period.*

But this is not even attempted.

"Personally, I would never recommend anyone take *dikṣā* from any of them [ISKCON gurus]."

So, we can agree on this. Which then just leaves Śrīla Prabhupāda, who never taught that he must be removed as the *Ācārya* and *dikṣā* guru of ISKCON, just because he physically departed. And thus, he is the only authorised and available choice to be one's *dikṣā* guru in ISKCON.

Nonsense Corner

This is a column in which we answer articles or statements that have been forwarded to us by our readers for rebutting. The statements in the shaded boxes are from ISKCON author Krishna Dharma Dāsa ("KD"), who has been featured in previous issues for rewriting Śrīla Prabhupāda's sacred magnum opus, *Śrīmad-Bhāgavatam*.

"without a spiritual master we cannot advance in spiritual life. We sing this every morning in the *gurvaṣṭakam* prayers [...] The question of who to accept is more of an issue."

1) KD states that "without a spiritual master we cannot advance in spiritual life", but that it is "an issue" as to who should be accepted as that spiritual master. It is "an issue" for KD, certainly, who, as we shall see, rules out Śrīla Prabhupāda being this spiritual master, and thus he still has not accepted any spiritual master. Therefore, by his own argument, he has made no spiritual advancement. (40 years ago, he had briefly accepted two "zonal *ācārya*" gurus who both fell down not long after he accepted them). Which would mean that, according to his own argument, he should stop trying to write *śāstric* literature and offering everyone spiritual advice such as whom to accept as a spiritual master, since he has no spiritual advancement.

2) However, these same *Gurvaṣṭakam* prayers that KD mentions, which state how we must accept a spiritual master in order to advance, are sung in ISKCON to Śrīla Prabhupāda, which would mean that Śrīla Prabhupāda is the spiritual master one can accept! A point which was not disputed by a GBC voted-in guru much lauded in ISKCON, HH Bhakti Charu Swami, who stated:

"Why do we sing *Gurvaṣṭakam*: in order to establish Śrīla Prabhupāda as the guru of the institution."

(BCS, *Iṣṭagoṣṭhi*, 3/11/03)

"He [Śrīla Prabhupāda] accepted some 5000 disciples, all of whom felt personally connected with him, and through his many books, lectures, letters, conversations and personal example, what to speak of the institution he created, he perfectly guided them. I doubt there is a single disciple who will say that his guidance and shelter were in any way insufficient."

1) KD accepts that Śrīla Prabhupāda "perfectly guided" his disciples in such a way that his "guidance and shelter" were sufficient. And this was done via Śrīla Prabhupāda's "many books, lectures, letters, conversations, personal example".

a) But these "many books, lectures, letters, conversations," as well as knowledge of his "personal example", are all still available today, and therefore Śrīla Prabhupāda can still guide everyone as his disciple today in the same way.

b) Especially when we consider the fact that many of Śrīla Prabhupāda's disciples never had any personal physical contact with him, as would also be the case today.

2) KD states that Śrīla Prabhupāda's disciples all felt personally connected to him. How-

ever, as noted above, many of these same disciples never had any personal physical contact with Śrīla Prabhupāda, and therefore there is no bar to anyone today also feeling personally connected to Śrīla Prabhupāda.

3) Śrīla Prabhupāda "accepted some 5000 disciples."

a) The July 9th, 1977 directive states that *rtviks* were authorised by Śrīla Prabhupāda to accept devotees as initiated disciples of Śrīla Prabhupāda, just on the basis of a recommendation from a temple president, without any contact with Śrīla Prabhupāda required.

b) Therefore, this process of Śrīla Prabhupāda accepting disciples can still continue today in the same way.

"From scripture we can understand that Śrīla Prabhupāda was an *uttama-adhikāri* or *mahā-bhāgavata*, a devotee on the highest level of spiritual attainment. [...] However, now he has ended his manifest pastimes and entered *samādhi*, what should we do? Should we search for another *mahā-bhāgavata* like him? From studying his books, it seems that we must. He often gives such an instruction, as with the following:

"The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class." CC, *Madhya Līlā*, 24.330"

However, neither this quote, nor the other similar ones supplied, make any mention of "now he has ended his manifest pastimes and entered *samādhi*", or that "we must search for **another** *mahā-bhāgavata*." Therefore, if we simply follow the quotes supplied, and ignore the fabrications that have been invented and inserted by KD, we are forced to accept the following conclusion:

1) Śrīla Prabhupāda is a *mahā-bhāgavata*.

2) We must accept a *mahā-bhāgavata*.

Therefore, we must accept Śrīla Prabhupāda as our *dikṣā* guru.

"Sometimes he specified that he would authorise some of his disciples as guru, saying also that they should pass a Bhaktivedanta degree. It never happened, of course, unless you count the eleven *rtviks* he appointed in 1977."

1) It is accepted that Śrīla Prabhupāda never authorised any of his disciples to act as *dikṣā* gurus.

2) Reference to 11 persons Śrīla Prabhupāda appointed as "*rtviks*" is evidence they were appointed as *rtviks*, not *dikṣā* gurus. If

BTP Interactive (continued)

Śrīla Prabhupāda authorised someone to be a temple president or a GBC, no one would claim that this is somehow also a magic instruction to mean "authorised as *dikṣā* guru". Hence, "authorised as *ṛtvik*" does not mean "authorised as *dikṣā* guru". Otherwise, we may just as well claim that anyone authorised by Śrīla Prabhupāda to be anything, even a "pot-washer", automatically means "authorised as *dikṣā* guru".

At this point, let us review. It has been accepted:

a) In at least 3 different ways, 'unwittingly', that Śrīla Prabhupāda is the *dikṣā* guru who can be accepted by everyone in ISKCON ("Gurvaṣṭakam"; "Perfect guidance through books, etc."; "Must accept *mahā-bhāgavatā*").

b) Śrīla Prabhupāda never authorised any successor *dikṣā* gurus.

So, up to this point, KD just glorifies the IRM's position. Let us now see if he offers anything else that would allow this to be reversed 180 degrees.

"Nonetheless he repeatedly said throughout his preaching that all his followers should become gurus themselves. So what should we make of this? Some argue that the instructions to become guru pertain only to *sikṣa*, but *śāstra* equates *dikṣa* and *sikṣa*: [...] There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service." CC, Ādi, 1.47"

This means that we cannot discriminate against Śrīla Prabhupāda either and state he is only eligible now to be the *sikṣā* guru and not the *dikṣā* guru – since he never taught this himself, or authorised any *dikṣā* guru successors as admitted above. And once we do not discriminate against Śrīla Prabhupāda, then the issue of Śrīla Prabhupāda's orders for everyone to "become guru" would automatically be restricted to mean *sikṣā*, because Śrīla Prabhupāda would already still be the *dikṣā* guru in ISKCON, and he taught:

"A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden."

(Cc., Ādi-līlā, 1.35, purport)

"Another option, which I do not support, is that we say that one must somehow get *dikṣa* from Śrīla Prabhupāda, *in absentia*. That according to the July 9 letter etc, this is what

he wants. This also has problems. Firstly, no Vaishnavas present outside of ISKCON, many of them highly accomplished scholars, accept that this is generally possible."

There is no instruction from Śrīla Prabhupāda telling us to go outside of his own instructions to consult "highly accomplished scholars" as to how to follow his instructions! Thus, this objection is invalid.

"Why did Prabhupāda say that after his *samādhi* the persons initiated by his disciples would be their disciples, not his? And so on. We've all seen the arguments."

Śrīla Prabhupāda never said:

"after my *samādhi* the persons initiated by my disciples would be their disciples, and not mine".

And that is why we have also "all seen the arguments" easily demolished by the various IRM papers – just as has been done here.

We are therefore left with the 3 evidences offered at the outset by which KD establishes that Śrīla Prabhupāda is ISKCON's *mahā-bhāgavatā dikṣā* guru whom we should accept.

Appreciation

"Hello! AGTSP! I am writing to you to ask if you could please send the "ISKCON Leaders Issue". Thank you so much for publishing your wonderful magazine! It is a light shining on Śrīla Prabhupāda in this ever-darkening Age of Kali. Thank you!

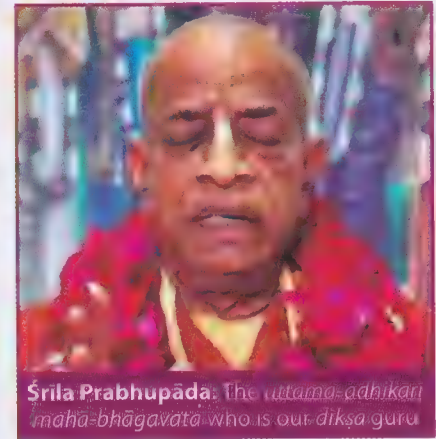
Hare Krishna!"

- Leslie Yetter, Florida, USA

"Please accept my grateful obeisances. Just re-read your "Śrīla Prabhupāda, The Founder-Ācārya". Krishnakant Prabhu, I must have missed something... Śrīla Prabhupāda does not need, nor will he ever need/require, anything, or anyone, to "establish" his "position". I just cannot believe it – he is our eternal spiritual master, Founder-Ācārya.

BTP's issues are outstanding. You are so funny: BTP Issue 65, Vol. 1, 2020, pg. 13: "...this is evidence that Śrīla Prabhupāda did not want FDG... Śrīla Prabhupāda also never appointed MDG either." The policy is to kill guru. How can these leaders, who associated so long, so often, so close with Śrīla Prabhupāda, feel like this? He gave them everything... even continents. Should we pity these poor lost souls? You are pleasing our Jagat Guru very much, and thank you for your numerous and beautiful pictures of Śrīla Prabhupāda.

Krishnakant Prabhu, your reasoning and



writing are so clear and logical. The hoaxers do not dare to respond. By publishing the truth from Śrīla Prabhupāda, you make the GBC look foolish. Prabhu, you are so courageous to steadily stand your ground against materially overwhelming odds. Not only are you heroic, you are an excellent, an extremely excellent unit. You are so intelligent Krishnakant Prabhu, that you run circles around the bewildered opposition.

You are just an outstanding devotee. Thank you, great soul, you great hero. God bless you, Krishnakant Prabhu.

Your devotee,"

- Rāmāī Dāsī, West Virginia, USA

"Krishnakant Prabhu,

Dear Prabhu: thank you very, very much for the books I just got from you (2 copies of THE FINAL ORDER). But I still need one copy of each of the other 3 books, sent by you to me a long time ago, books I used for book distribution (the book related to Śivārāma Swami, the book related to Bhakti Charu Swami, and the book related to the "book changes made by Jayādvaita Swami"). Please? I really need these books in order to do a second or more reading, for a better understanding of the IRM Mission, which I admire and want to help so much!

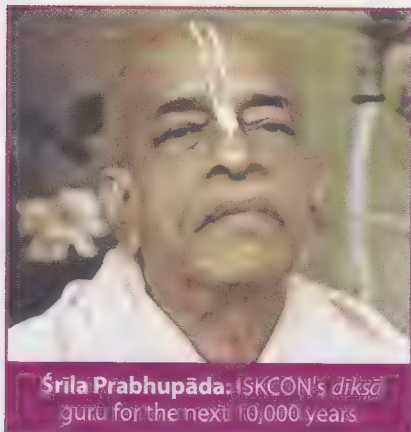
Thank you for your mercy. Please, send me all of your books about all the deviant gurus. Waiting for your indispensable mercy. Your magazine is much needed. Keep on with your indispensable service. I love to read your magazine. So instructive! Please, do not stop sending me BTP. I need to keep myself informed, in order to serve Lord Caitanya's Movement, to the best of my ability.

Thank you very, very much and please, keep preaching. Your Movement is extremely necessary.

Congratulations.

All glories to your service!! Śrīla Prabhu-

BTP Interactive (continued)



pāda, ki jay!!!

My eternal obeisances,"

- Vijaya Krishna Dāsa, Arrifes, Portugal

"I thank you for your service! Hare Krishna. All glories to Śrīla Prabhupāda!"

- Vichal Gajapersad, The Hague, The Netherlands

"Thanks kindly for your service to the Vaiṣṇavas.

Your servant,"

- Balaram Dāsa, Gold Coast, Australia

"Dear Krishnakant Prabhu,
PAMHO, AGTSP.

I wanted to thank you for the impactful and truly insightful *BTP*. Every issue of *BTP* gives me transcendental messages from Śrīla Prabhupāda that reinforce my service to the lotus feet of our eternal spiritual master, Śrīla Prabhupāda.

I thank you for keeping me a part of the IRM and sending me all the literatures free of cost. I am ever grateful to your guidance and help. I completely understand your commitment to serving Śrīla Prabhupāda despite the financial challenges and the financial responsibility to keep the *BTP* publishing and mailing going on. Please keep up the great service.

Thank you for authoring the booklet "The Authorised *Bhāgavatam*". I recall a few years back, you had helped me overcome my dilemma about the same – should I read the remaining Cantos of *Śrīmad-Bhāgavatam* which were not translated by Śrīla Prabhupāda. I am glad that I went by your recommendation of reading the *Kṛṣṇa* book and find that it is eventually important to have transcendental relishable moments by following a devotee like Śrīla Prabhupāda. Thank you.

I am sure that several other souls would benefit from this insightful magazine and booklet – please keep up the great work.

Your servant,"

- Piyush Ahuja, New Delhi, India

"Dear Krishnakant Prabhu,

Please accept my obeisance for your great service. All glories to Śrīla Prabhupāda. Confirmation Issue 69, Vol. 2, 2021 received. Thank you, excellent issue!

Respects to your service, providing free subscriptions to anyone requesting your excellent truth magazine *Back To Prabhupāda*.

Distributing Śrīla Prabhupāda's original books since 1974, years ago, made a decision not to promote ISKCON and their guru hoax. Recently adding stickers to every unchanged book of Śrīla Prabhupāda distributed, inside, the new readers can write to ISKCON Revival Movement (IRM) for a free subscription of the magazine of the real Hare Kṛṣṇa movement, *Back To Prabhupāda (BTP)*. Inside of every book/pamphlet/small book, we are getting the truth out through your magazine.

The current living BBT editors have committed the grave offense of altering Śrīla Prabhupāda's books after his disappearance and without his permission. In his absence, they impudently have dared to change his perfect presentation of Krishna Consciousness, his "spiritual ecstasies", and their co-conspirators had poisoned his movement with this guru hoax for profit, adoration and distinction.

Not only is it my service to distribute unchanged books, but also to educate those interested in having Śrīla Prabhupāda be their *dikṣā* guru, and awaken them to the concoctions of the GBC and their voted-in guru hoax.

Daily, Śrīla Prabhupāda is chanting my rounds with me, giving daily morning and evening classes to me, going with me on my morning walks discussing his instructions to me. Śrīla Prabhupāda said he will never die, everything we need to know is in his books. We can listen 2300+ audio, 1400+ hours of listening to Śrīla Prabhupāda. Reading his books and letters is truly an amazing experience, all of this available for everyone in the next 10,000 years. Sincere disciples can feel his presence and experience his guidance.

By promoting *Back To Prabhupāda* magazine, we are defeating tyranny in the realm of thought.

Wishing you steady Krishna consciousness, and good health.

Your lowly servant,"

- Rathayātrā Dāsa, Tamil Nadu, India

"I'd also like to request a copy of *The Final Order* be sent to me. If it wouldn't be too much to ask as well – I feel like it is though,

you do such great service for the Lord and Śrīla Prabhupāda by distributing this stuff for free – if I could get a copy of *The Book Changer* and *Śrīla Prabhupāda The Founder-Ācārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document*, that would be great. All glories to Śrīla Prabhupāda."

- Torren Beitler, San Francisco, USA

"Dear Krishnakant Prabhu,
PAMHO, AGTSP!

I was out of reach for some time due to some serious illness but by Lord Krishna's mercy I'm recovering nicely and looking forward to start doing service again.

I'd like to thank you for your kindness and your invaluable service along the years since Śrīla Prabhupāda departed. May you get His and Lord Krishna's blessings!

Ys,"

- Janārdana Dāsa, California, USA

"*Danḍavats* and thank you for your service. All glories to our Divine Eternal Father Śrīla Prabhupāda."

- Jaya Gouranga Dāsa, Los Angeles, USA

"Thank you for your continued work to keep all Śrīla Prabhupāda's devotees focused on our spiritual master Śrīla Prabhupāda. It is very clear that the spiritual master comes down the line of the *Paramparā* System. And through Śrīla Prabhupāda is the only way. Thank you again for staying on this factor."

- Abraham Prado, California, USA

"I would like the ongoing minimisation of Śrīla Prabhupāda to stop, please!"

- Bhagwat Boodhram, Essex, UK

"Someone must speak out against corruption! Thank you."

- Vivasvān Dāsa, Florida, USA

"Hare Kṛṣṇa!

Thank you so much. Please know that your devotional work continues to be nectar for my soul, especially now. I deeply appreciate everything you are doing. Thank you for waging irrefutable spiritual truth. Thank you so much for working so hard to keep the truth of Śrīla Prabhupāda's messages moving forward.

Please stay safe, my brother, Eternal Blessings."

- Kathleen Mavros, Ohio, USA

"Thank you for doing the best possible service. I owe you a lot."

- Axel Persaud, Costa del Sol, Spain

"Hare Krishna, Prabhu! I'll be waiting on your most auspicious magazine."

- Bryan Sanchez, San Juan, Puerto Rico

Verifying the Guru Claim

We have noted before that:

Allegation + No Evidence = Opinion.

Allegation + Evidence = Fact.

Anyone with even a very basic grasp of reason understands this. So, any claim must be supported by evidence. The quotes in shaded boxes are from the same 12/6/21 interview with HH Hridayānanda Dāsa Goswami ("HD") quoted in the previous article. All emphases added.

Choosing gurus

"Prabhupāda, when he chose 11 people [...] when Prabhupāda chose the gurus he only chose people who were preachers and managers"

HD refers here to Śrīla Prabhupāda choosing "11 people". HD claims that this was when "Prabhupāda chose the gurus". Now, a claim like this is very easy to verify, because the claim that Śrīla Prabhupāda "chose the gurus", if true, would require two elements:

- a) The **act** of **choosing** specific **persons**;
- b) Who are chosen as **dikṣā gurus**.

We therefore need a statement from Śrīla Prabhupāda stating something like: "I am choosing (selecting, appointing, etc.,) so and so person or persons to be *dikṣā*/initiating gurus/spiritual masters."

No evidence

But, no such statement exists.

1) Indeed, the only time Śrīla Prabhupāda ever chose "11 people" was in the July 9th, 1977 directive when he chose 11 "*ṛtviks*" – we provided proof of that in our article on page 4. Thus, **this** can **not** be when Śrīla Prabhupāda "chose the gurus".

2) And, if we go to the May 28th, 1977 "appointment" conversation, Śrīla Prabhupāda first speaks only about people he is planning to recommend in the future:

"After this is settled up, I shall recommend some of you"

Thus, regardless of what he was **planning** to recommend them as (in this case "officiating *ācāryas*"), Śrīla Prabhupāda is **not** even "choosing" anyone **here**.

3) Similarly, at the end of this same conversation, Śrīla Prabhupāda states:

"When I order"

Again, regardless of *what* Śrīla Prabhupāda is referring to that **could** be ordered (in this case "you become guru"), he is **not** choosing, or ordering, anyone **here**.

Thus, there is no act of choosing occurring at all in this May 28th, 1977 conversation.

4) Nor is there any "interpretative" or *ṛtvik* transmogrification statement from Śrīla Prabhupāda wherein he states that "when I appoint *ṛtviks*, you must interpret that appointment as meaning that these *ṛtviks* should immediately transform into *dikṣā* gurus as soon as I physically depart".

We apologise to readers for having to explain such elementary points regarding what "choosing" means. But a massive hoax has been perpetrated on the basis of claiming that Śrīla Prabhupāda chose gurus, yet no ISKCON leader appears to understand or accept that for Śrīla Prabhupāda to have chosen gurus, he actually needs to *have* chosen them!

Contradictory evidence

We can also note that *none* of the rationalisations offered by HD or the other *ṛtviks* in the previous article, about how and why they became *dikṣā* gurus, were based on having been "chosen" by Śrīla Prabhupāda to change into a *dikṣā* guru from a *ṛtvik*. Thus, they contradict HD's claim here regarding having been "chosen" as a guru by Śrīla Prabhupāda. In addition, ISKCON's leadership (via ISKCON's official magazine, *Back To Godhead*), also officially accepted that 11 gurus were not "chosen" or appointed by Śrīla Prabhupāda:

"by the influence of māyā, illusion, a different idea soon evolved – that Śrīla Prabhupāda had appointed eleven 'pure devotees' to serve as the only gurus after him."

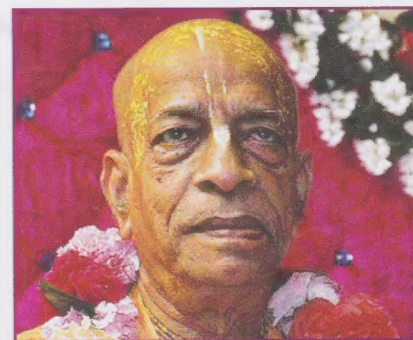
(**'An Apology', Back To Godhead, #25-01, 1991**)

However, since the "eleven" mentioned above were the 11 appointed *ṛtviks*, if they were not appointed as gurus, then they were not authorised to *stop* functioning as *ṛtviks* by turning into gurus, and thus should have *remained* as *ṛtviks*. This logical conclusion, however, is still deliberately ignored by ISKCON's leadership, so that the root of the guru hoax is still allowed to exist.

Ṛtvik nonsense

"this whole ṛtvik nonsense, which is, I mean the word ṛtvik in Sanskrit doesn't even mean surrogate, so one of the comical things is using a word which doesn't even mean what they think it means in Sanskrit."

As noted in the previous article, if the *ṛtviks* chosen by Śrīla Prabhupāda were not ordered by Śrīla Prabhupāda to turn into *dikṣā* gurus,



Śrīla Prabhupāda: Only appointed *ṛtvik* priests to initiate disciples on his behalf

they would and should have remained as *ṛtviks*. HD calls this fact – that HD and the other appointed *ṛtviks* should have remained as *ṛtviks* because they were not ordered to change into *dikṣā* gurus – "this whole *ṛtvik* nonsense". And he claims that those who state this fact "think" that "*ṛtvik*" means "surrogate" in Sanskrit, and that such thinking is "comical." However, here is what *The Final Order (TFO)*, the "*ṛtvik* bible" (as named by GBC gurus HH Jayādvaitya Swami and HH Bhakti Vikāsa Swami), actually states "*ṛtvik*" means in Sanskrit:

"The word 'ṛtvik' (meaning 'priest')".

TFO never claims "*ṛtvik*" means "surrogate". Thus, what is actually "comical", and actual "*ṛtvik* nonsense", is HD not even being aware of the "*ṛtvik*" subject he is addressing, leading to him putting forward a fake argument. However, it is also a fact, and there is no dispute that, Śrīla Prabhupāda appointed 11 such *ṛtvik* priests, including HD, via the July 9th, 1977 directive, to only initiate on Śrīla Prabhupāda's behalf, whereby those initiated would be the disciples of Śrīla Prabhupāda (as proven on page 4). And HD's comical thinking cannot change this stubborn fact.

Conclusion

HD states that:

"there are absolutely GBCs, temple presidents, all over ISKCON who are bullies, who are exploiting the Hare Krishna Movement to be little dictators, and they push people around and they totally ignore Prabhupāda's instructions"

Unfortunately, as we have revealed in this and the previous article, both through HD's own words, and Śrīla Prabhupāda's statements, HD is also guilty of this. Because he is exploiting the Hare Krishna movement to be a "good as God" guru by ignoring Śrīla Prabhupāda's instructions regarding his *ṛtvik* appointment, which he is falsely acting on as being a *dikṣā* guru appointment.

The Origin of the GBC Guru System

In the previous two articles, we showed how the guru system in ISKCON was born via the *ṛtvik* system – that was authorised by Śrīla Prabhupāda – unauthorisedly being turned into a *dikṣā* guru system. These *ṛtvik*-cum-*dikṣā* gurus established the guru hoax in ISKCON in 1978, and in 1986 it was officially expanded into the GBC guru system we have now with the following GBC resolution:

"... any GBC can present a *dikṣā* guru candidate before the GBC body [...] and upon majority approval of the body, he may take up the responsibilities of an initiating guru in ISKCON."

(GBC Resolution No. 3, 30/3/86)

Thus, due to this "majority approval" voting system, from the initial 11 "*ṛtvik*-*dikṣā* gurus", ISKCON has been able to expand to having more than 80 *dikṣā* gurus today, with more being added all the time. All emphases below added.

No authority

Yet, just as there was no order from Śrīla Prabhupāda for the 11 *ṛtviks* to transform into *dikṣā* gurus, there was no authority given by Śrīla Prabhupāda for the GBC to authorise more successor *dikṣā* gurus either. Yes, the GBC can maintain and expand what Śrīla Prabhupāda has given in ISKCON, due to their "ultimate managing authority" to **manage** everything in ISKCON. But they cannot **create** something **new**. They can no more create successor *dikṣā* gurus, than create *kuṇḍalīnī* yoga gurus whom everyone in ISKCON must accept, because neither entity already *existed* in ISKCON, and thus was not given by Śrīla Prabhupāda **for** the GBC **to** manage. Otherwise, the GBC would supposedly have the absolute power to create **anything at all** that they desired. Nor has the GBC ever presented any orders from Śrīla Prabhupāda for how it is empowered to create successor *dikṣā* gurus. Thus, we know for a fact that the GBC guru system was not authorised or created by Śrīla Prabhupāda.

In terms of what did happen instead, ISKCON guru hoax founder **HH Hridayānanda Dāsa Goswami ("HD")** explains how this new GBC guru-by-vote system emerged. Having already 'unwittingly' helped expose the *ṛtvik*-cum-*dikṣā* guru hoax in the article on pages 6-7, HD continues his "history" lesson by explaining that this official expansion of the guru hoax in 1986 was also unauthorised! Quotes in shaded boxes are from the same HD 7/8/21 interview quoted in the article on pages 6-7.

Politics

"big gurus fell down and it all led to a reform movement, [...] then the reform movement was taken over by a different set of people who were not so gentlemanly and were just explicitly political and almost all of whom had very unfortunate fall downs."

HD states that the "reform" movement, which led to the guru expansion and the GBC guru system we have today, was driven by two factors:

- a) The fact that some of the 11 *ṛtviks* who had become *dikṣā* gurus had "fallen down";
- b) Reform leaders who were political.

The first reason is ironic in that some ISKCON leaders have claimed, as we have quoted in previous *BTP* issues, that it was "*ṛtvikism*", or people who follow the position of the IRM, that was created solely as a reaction to gurus having "fallen down". Whereas, HD admits that it was the current GBC guru system that was created as a reaction to this. Whilst the position of the IRM was created solely due to Śrīla Prabhupāda's orders, as we have documented.

Injustice

As part of this "reform movement", HD explains that a "50-man committee" was authorised by the GBC. The committee:

"studied all the gurus in ISKCON, and they were going to vote that this person should continue as a guru or should not continue based on the level of their sins or offenses or bad judgments or whatever."

HD explains how this 'review' procedure was specifically only applied to the original 11 *ṛtvik*-cum-*dikṣā* gurus such as himself, to decide whether or not they should still continue to act as "good as God" *dikṣā* gurus. He describes this procedure as:

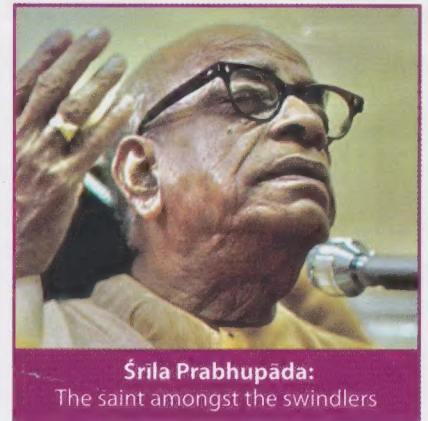
"stupid [...] procedurally flawed, like in the sense of egregious injustice."

Of course, Śrīla Prabhupāda would also agree it was stupid and flawed, for a different reason – because he taught that a bona fide guru does not commit "sins or offenses or bad judgments or whatever" in the first place!

"a guru cannot be bad, for if someone is bad, he cannot be a guru."

(*The Science of Self-Realization*, '2b: Separating the Saints from the Swindlers')

And, hence, there should be no question of such flawed gurus, who needed to be reviewed, existing in the first place!



Śrīla Prabhupāda:

The saint amongst the swindlers

Lies & corruption

HD states that "quite a number" of the 11 *ṛtvik*-cum-*dikṣā* gurus lied during the interrogations that the 50-man committee conducted with them, so that they could 'pass' the review and hold on to their positions as gurus:

"there were quite a number of gurus [...] who basically and frankly very insincerely just told the group whatever they wanted to hear. So they passed [...] made a show of humility [...] kind of lying to them worked."

However, HD explains that there were some gurus, such as himself, who did not pass the committee's review, and were rejected. But this made no difference, since:

"Harikeśa Swami [...] threatened the committee and told them like, 'don't mess with me', and the committee realized that this is dangerous so they sort of backed off and decided not to reject anyone. So threatening them worked, and kind of lying to them worked."

Thus, HD states that the committee abandoned whatever principles they had espoused to justify conducting the review in the first place, simply due to a threat from one of the gurus. Thus, the so-called "guru reform" was driven by politics and pressure.

Conclusion

There are no orders from Śrīla Prabhupāda which authorised the current GBC guru system in ISKCON. Indeed, there cannot be such authorisation, because, in any case, the system is just an expansion of the original *ṛtvik*-cum-*dikṣā* guru system, which itself was not authorised by Śrīla Prabhupāda. Which means that Śrīla Prabhupāda was to remain the *dikṣā* guru of ISKCON and there were not to be any successor *dikṣā* gurus – period! Rather, the GBC guru system emerged in an atmosphere of political manoeuvring. And one of the guru hoax founders has testified to this!

No One Can Defend the Guru Hoax!

A hoax by its very nature is based not on evidence but fraud, and therefore is easy to expose if one takes an evidence-based approach. Hence, we have been able to publish hundreds of unanswered articles, magazines and books documenting the guru hoax. One glaring proof that a hoax is in operation is when even supporters of the hoax are forced to admit there is a hoax going on, 'unwittingly'! Thus, the guru hoax is so blatant, even compared to other hoaxes, that even when its supporters make an attempt to explain it, they simply are unable to do so without agreeing with the IRM! The latest "victim" of this phenomenon is GBC voted-in guru, **HH Kavichandra Swami ("KCS")**. Statements in the shaded boxes are from an interview KCS gave dated 11/7/21. All emphases added.

Chaos

Referring to what happened after Śrīla Prabhupāda physically departed, KCS states:

"there's one paragraph or one sentence that says when the *ācārya* leaves there will be chaos, and, you know, I'm reading that, but then I thought, well, we never could have predicted what kind of chaos would happen"

The sentence that KCS refers to is this:

"The *ācārya*, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered."

(SB, 4.28.48, purport)

And what was this chaos or disorder that KCS refers to happening when Śrīla Prabhupāda departed? 11 persons authorised by Śrīla Prabhupāda to be *ṛtviks* claimed they were actually *dikṣā* gurus. And the passage from the *Bhāgavatam* quoted above, which KCS refers to, also explains why this chaos occurs:

"Unfortunately, when the *ācārya* disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called *svāmīs*, *yogīs*, philanthropists, welfare workers and so on."

Thus, by describing the chaos that happened straight after Śrīla Prabhupāda physically disappeared, by referencing the above statement, KCS is also 'unwittingly' accepting that what happened was **unauthorised**. I.e. that "so-called *svāmīs*", such as the original *ṛtviks*, began to introduce "unauthorised principles", such as claiming that *ṛtviks* can change into *dikṣā* gurus.

Million-dollar bhaktas

KCS also goes on to describe this *ṛtvik-cum-dikṣā* guru chaos in more detail:

"because we had a Society and a lot of people suddenly had tremendous power [...] nowadays would be considered new *bhaktas*, you know, someone's been a devotee for 7 years, 8 years, all of a sudden they have hundreds of disciples, millions of dollars. [...] Everybody was floundering and Prabhupāda was gone and nobody knew what to do."

Thus, KCS is stating that those who had only been devotees for a few years, the *ṛtvik-cum-dikṣā* gurus, suddenly had "tremendous power", as well as "hundreds of disciples" and "millions of dollars" that go with such power. This is thus describing neophytes taking over ISKCON for their own prestige and enrichment rather than something authorised. Therefore, the consequence of KCS's "explanation", in this and the previous section, of what happened after Śrīla Prabhupāda physically departed, is that he is unwittingly admitting that the 11 *ṛtviks* unauthorisedly hijacked the movement by claiming to be *dikṣā* gurus. He also states that the situation was one of ignorance with no one knowing what should be done, rather than Śrīla Prabhupāda having ordered *ṛtviks* to turn into *dikṣā* gurus.

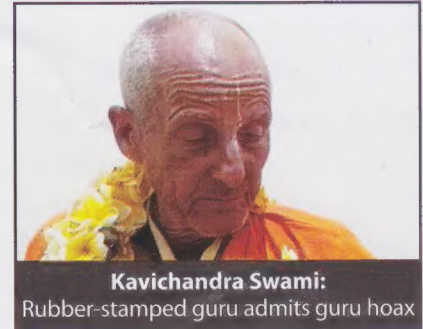
This means there was a guru hoax, and thus the *ṛtviks* should have instead remained as the *ṛtviks* they were authorised to be.

Guru expansion hoax

Next, KCS addresses how the guru expansion – which grew from the initial *ṛtvik-cum-dikṣā* guru hoax he just described in the previous sections, and which created the GBC guru system we have now in ISKCON – came about:

"temple presidents complaining about – not the GBC – about the new gurus [...] many were deviating in many different ways, [...] spiritually falling down, just leaving and, you know, it was devastating."

KCS echoes the point made by one of the guru hoax founders, HH Hridayānanda Dāsa Goswami, whom we quoted in the previous article – that this guru expansion was due to the *ṛtvik-cum-dikṣā* gurus falling down. It was thus a reaction to such falldowns and others wanting to become gurus as well, rather than a reaction to any orders from Śrīla Prabhupāda actually authorising such a guru expansion (for such orders do not exist). But unauthorisedly adding more gurus as a "solution" to a small-



Kavichandra Swami:
Rubber-stamped guru admits guru hoax

er number of gurus deviating, simply increases the number of gurus who can now deviate. Which is exactly what happened! Following the initial *ṛtvik-cum-dikṣā* gurus externally falling down, at least over 30 new gurus who were added after them have also fallen down. Such falldowns themselves prove that the current GBC guru authorisation system is unauthorised, because such falldowns could only occur if the system of guru authorisation was actually *unauthorised*:

"if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples."

(The Nectar of Devotion, Ch. 14)

This means *all* GBC gurus are unauthorised, whether they have visibly fallen down or not, because they were all authorised via the same unauthorised GBC system.

Rubber-stamped guru

Interviewer: "the critics say that 'Oh, you can't rubber-stamp a guru.'"

KCS: "Yeah, that's true."

KCS states that it is true that one cannot rubber-stamp a guru. But the GBC system is to effectively rubber-stamp a guru because only if the GBC gives its "stamp" of approval, can one act as a guru. Otherwise, without this GBC stamp, no one can act as a *dikṣā* guru in ISKCON. KCS himself received this stamp:

"That the following devotees are authorized by the GBC Body to initiate disciple. Bhakti Caru Swami, Kavichandra Swami..."

(GBC Resolution No. 82, March 1987)

Conclusion

Like so many before him, in trying to explain and justify ISKCON's guru system, KCS has merely shown how it is actually unauthorised! Both the original guru hoax of the *ṛtvik-cum-dikṣā* guru system, and the current GBC guru system that was expanded from it.

Hoax Built on Self-Admitted Ignorance

In the Editorial, we saw the chairman of the GBC Strategic Planning Team (SPT) boasting about his ignorance of *guru-tattva* (the truth about guru). Two other members of the SPT, **Vraj Vihārī Dāsa ("VVD")** and **Kaunteya Dāsa ("KD")**, have also admitted that the whole ISKCON leadership is basically ignorant regarding *guru-tattva*. The quotes in the shaded boxes are from a discussion between VVD and KD on 11/7/21. Emphases added.

Still not figured out guru issue

KD: "Balavanta Prabhu mentioned that the guru understanding in ISKCON is still a work in progress." [...]

VVD: "Yeah, well *guru-tattva* is kind of like *tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsāv ṛṣir yasya mataḥ na bhinnam*. You ask every person, and they have a different idea. I would agree with Balavanta Prabhu, it's still a work in progress"

1) VVD admits that, in ISKCON, there is still no conclusive understanding of the guru issue, and therefore it is a "work in progress", almost *45* years after Śrīla Prabhupāda's physical disappearance.

2) VVD quotes a verse to explain how *guru-tattva* is not understood, which Śrīla Prabhupāda explains as follows:

"Śrutayo vibhinnā nāsāv ṛṣir ya... [...] they want to give his own interpretation of everything. That is their habit. They don't accept the interpretation of the higher authority. [...] So you cannot conclude what is real thing."

(Śrīla Prabhupāda Lecture, 23/10/66)

Śrīla Prabhupāda describes this "*tarko 'pratiṣṭhaḥ'*" verse as being relevant to when people do not accept the "higher authority" of the spiritual master. And, thus, VVD is implying that this is also the case for the understanding of *guru-tattva* by ISKCON's leaders regarding its GBC guru system, which is actually true, and that is why it is a guru hoax! It is also accepted that understanding of the *śikṣā* guru part of *guru-tattva* is "rather vague":

KD: "the role of *śikṣā* guru as part of *guru-tattva* is still rather vague" [...]

VVD: "Well, certainly it's vague, yes, it's, yeah."

No understanding what is guru

KD admits that there is no "common understanding" of who can be a guru, or even *what* a guru is:

"it's a work in progress because there is no, what do you call, a common understanding of what a guru is, or who can be a guru, and so on"

But, to then still try to defend the guru hoax, KD contradictorily claims that ISKCON's guru system can still "function":

"but not in the sense a work in progress that it cannot function. I mean, we do have dozens of functioning gurus who do have thousands of functioning disciples, so the knowledge is being transmitted, the *śāstras*, they have been, they are being imbibed, assimilated, realized."

This is a completely contradictory assertion for the following reasons:

1) If one does not know *what* the guru is, then one cannot assert for a fact that these GBC gurus are functioning correctly as *dikṣā* gurus, as that would require knowledge of what a guru is.

2) If one does not know *who* can be the guru, then one cannot assert for a fact that these GBC gurus are authorised, bona fide *dikṣā* gurus, as that would require knowledge of who could be a guru.

Conclusion

1) Any sane society would act in *knowledge*, not ignorance. That is, they would *first* be knowledgeable regarding what they are supposed to be doing, and *then* act based on that knowledge. Yet, it is admitted that, although the ISKCON guru program has been running for 45 years, it is based on *ignorance*, since it has not been established who can be a guru or even what a guru is.

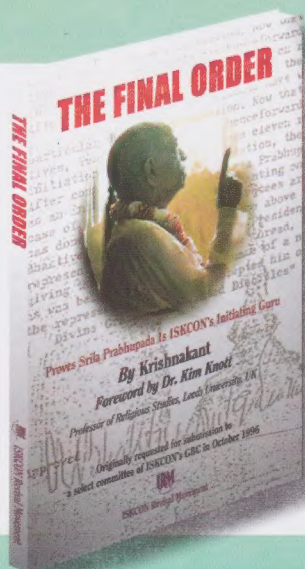
2) This confusion and ignorance arises due to trying to *construct* a guru *hoax*, which has no teachings from Śrīla Prabhupāda to support it. Whereas, the guru system Śrīla Prabhupāda left us, with only him as the *dikṣā* guru, is perfectly substantiated by Śrīla Prabhupāda's teachings – since it is the same one *he* already practised!

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK